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Biblical theology, then, is not identical with Christian theology. There are pre-Christian and non-Christian elements in the Bible. And the only way in which to distinguish between these Christian elements and the non-Christian elements is to come into vital sympathy with Christ so that one's powers of judgment are quickened and trained by contact with him. In short, Christian theology is not a mere reproduction of the contents of a book, nor even a reproduction of the objective teachings of Christ, but is the exposition of those convictions which a man will hold if he has been spiritually transformed by Christ.

Dr. Clarke points out that the historical method of studying the Bible is a great aid to us in this task of Christian discernment. It helps us to separate the various types of religious thought. He also sees a truth which is often overlooked by scholars, namely, that historical method alone cannot give us a systematic theology. For historical science all facts are equally facts, the rogh Psalm as well as the dying prayer of Stephen. History gives no means of distinguishing between these elements. The valuation which must be the basis of such distinction comes, not from a comparison of historical documents, but from a vital appreciation of the significance of Christ, and such appreciation is inevitably a subjective process. In recognizing this fact Dr. Clarke rightly says that Christian theology is freed from all slavish dependence upon the results of higher criticism. The capacity to value the contents of Scripture in the spirit of Christ depends far more upon one's vital contact with Christ himself than upon one's technical acquaintance with the critical problems of biblical scholarship.

In conclusion mention should be made of the sweet spirit, religious insight, and frank and honest courage which appear conspicuously upon every page of the book. The strength of evangelical religion lies in just this combination of quiet, profound, moral courage with the utmost charity and love, which Dr. Clarke so conspicuously exhibits in all his books. The volume will be of great use to the theological students of this country in helping them to approach one of the difficult problems before us today.

G. B. S.

Jesus and the Prophets. BY CHARLES S. MACFARLAND, PH.D.
New York: G. P. Putnam's Sons, 1905. Pp. 249. \$1.50.

The aim of this book of two hundred fifty odd pages is to set forth the attitude of the evangelists, and in particular of Jesus, toward that body of prophetic writings which have always from apostolic times been regarded as so closely and subtly connected with our Lord's person and work. How did our Lord regard and use the prophets? What was the

nature of the correspondence of which he seems to have been conscious between their experiences and writings and his person and work? Is any difference discoverable between his attitude and that of his biographers toward the prophetic writings of the Old Testament? How would such difference, if admitted, affect the authority of the New Testament today?

Such questions will indicate the task to which the author of this volume addresses himself. An examination is made of each quotation from the prophetic writings which the gospels contain. Where passages are cited by more evangelists than one, comparisons are made with a view to the more original form, and results compared with the Hebrew and Septuagint texts of the Old Testament from which the quotation is derived. Regard is paid to the original historical setting in which the passage belonged. By an induction from this material the writer passes to the conclusion toward which the current of the book tends. He concludes that the attitude of Jesus toward the prophetic writings was a free one. The prophets furnished him inspiration, language, homiletical material. He was himself, first of all, a prophet. His relation to them was, therefore, one of moral correspondence, not of prediction fulfilled. Their sufferings for righteousness' sake foreshadowed his because all spiritual life is one. He "fulfilled" them because he realized and achieved their sufferings, hopes, ideals, on a large and unique scale.

In the case of the evangelists, the relation between the prophetic writings and the "fulfillment" is described differently. "Fulfillment" to them meant verification, the happening of the thing foretold. Thus what was absent in our Lord's conception of his relation to prophecy, according to our author, became, in the case of his biographers, the *animus* leading to its use. Slight correspondences were viewed as foretellings, and must be allowed for if we are to arrive at our Lord's conception of prophetism and at his personal use of the book. The author is not daunted by the consideration that it is only through the biographers that we may approach the conceptions of our Lord. Incongruous elements are separable; and when the fallible has been cast aside, the infallible will appear.

Such is the argument. It will stimulate even where it does not carry full conviction. Whether the average reader will be sent away with as trusty a confidence in the men who have given us our picture of Jesus as they deserve, is a question which will be variously answered. Some are still influenced today by the thought that the evangelists stood nearer to the facts after all than we, and had sources of verification, not to say illumination, which are at least to be solemnly balanced against whatever sharper and juster interpretative faculty we may be said to possess today.

To not a few the author's treatment of such passages as the Emmaus section in Luke's gospel, where the predictive element appears plainly recognized by Jesus, will seem hardly less than high-handed.

We must, moreover, question whether the author does full justice to the predictive element of the Old Testament. Is prediction necessarily "mechanical"? May it not be highly spiritual? Years before Charles H. Spurgeon was ever born, the man who occupied the pulpit which he was afterward so marvelously to adorn, used, in the ears of his congregation, to thank God repeatedly for the mighty work which was to be done by his successor in that place. We venture to say that it will be hard to persuade the average reader of his New Testament that our Lord did not rest his soul, not merely on moral analogies in the past, but on the *sure conviction of having been personally anticipated*—a conviction which became at least one of the formative influences of his career. The rock on which the non-predictive interpretation of Old Testament prophecy breaks is the co-operating will of Christ. To mere moral analogies of suffering one is not bound *actively* to conform. Jesus might have turned from the rejecting Jews to the gentiles, as Paul did later. Yet it is one of the plainest and most remarkable facts of his life that, instead of so doing, he actually sought his death. What will save such a death from the charge of the sheerest suicide but just the admission of that personally predictive element of Old Testament prophecy to which the consenting will of Jesus allowed so determining a place, but for which our author finds little room in his words?

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